

Line Number	Passage	Comment	Suggested Rewording
K-5			
561	Quality literature books may be shared to help students acquire		
562	deeper insights into life in the past and the cultures from which the families came;		
563	the stories, games, and festivals parents or grandparents might have enjoyed as		
564	students; the work that students as well as their families would have been		
565	expected to do; their religious practices; and the dress, manners, and morals		
566	expected of family members at that time. Students are encouraged to compare		
567	and contrast their daily lives with those of families who have lived in the past. To		
568	deepen student understanding and engagement, students can read Dear Juno		
569	by Soyung Pak and The Boy with Long Hair by Pushpinder (Kaur) Singh.	Students would benefit from learning about diverse cultures and religious traditions here, and providing examples of additional quality books would help further that goal.	Students can read Dear Juno by Souyng Pak, The Boy with Long Hair by Pushpinder (Kaur) Singh, Finders Keepers! by Robert Arnett, and It's Time for Holi! by Amita Roy Shah and Diane Lucas.
939	The story of California begins in pre-Columbian times, in the cultures of the		
940	American Indians who lived here before the first Europeans arrived. The history		
941	of California then becomes the story of successive waves of immigrants from the		
942	sixteenth century through modern times and the enduring marks each left on the		
943	character of the state. These immigrants include (1) the Spanish explorers,		
944	Indians from northern Mexico, Russians, and the Spanish-Mexican settlers of the		
945	Mission and Rancho period, known as "Californios," who introduced European		
946	plants, agriculture, and a herding economy to the region; (2) the people from		
947	around the world who settled here, established California as a state, and		
948	developed its mining, industrial, and agricultural economy; (3) the Chinese,		
949	Japanese, Korean, Filipino, Sikhs, and other immigrants of the second half of the	Indeed, the majority of immigrants hailing from British India (pre-partition India) during the second half of the 19th century and early 20th century were Sikh, but Hindus and Muslims also immigrated and contributed to both Californian and Indian history. The Ghadar party, for example, was comprised of Sikhs, Hindus, and Muslims, and agitated for Indian self-rule while also pushing for greater rights of Indian immigrants in the state. Books such as Seema Sohi's Echoes of Mutiny (Oxford Press, 2014), Maia Ramnath's Haj to Utopia (University of California Press, 2011), Paul Buehle and Dan Georgakas's The Immigrant Left in the United States (SUNY Press, 1996) and Karen Leonard's Making Ethnic Choices (Temple University Press, 1994) highlight that history. Moreover, for the sake of conformity among Asian-American nationalities, we would urge inclusion of region/nation of immigration, but also specifically mention the Sikh faith of the majority of Indian immigrants out of respect for their unique contributions to California history.	Japanese, Korean, Filipino, Indian (the majority of whom were Sikh), and other immigrants...
950	nineteenth century, who provided a new supply of labor for California's railroads,		
951	agriculture, and industry and contributed as entrepreneurs and innovators,		
952	especially in agriculture; (4) the immigrants of the first half of the twentieth		
953	century, including new arrivals from Latin America and Europe; and (5) the		
1183	They analyze how California's leadership in		
1184	computer technology, science, the aerospace industry, agricultural research,		
1185	economic development, business, and industry depends on strong education for		
1186	all.	Students would benefit from learning about the contributions of immigrants, including Indian Americans, to the development of various industries in California. Indian Americans, for instance, have played an indispensable role in helping the Silicon Valley develop its computer technology industry.	Addition -- Students learn about the role of immigrants, including Indian Americans, in developing Silicon Valley's computer technology industry.

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1195	this trade. They learn about the contributions of immigrants to California and		
1196	United States history, such as Dalip Singh Saund, a Sikh immigrant who was the	In most historical accounts, Dalip Singh Saund is referred to and self-identifies as an immigrant of Indian origin. Many of his own writings demonstrate this fact, including My Mother India, a book written by Saund in 1930, and Congressman from India, his autobiography published in 1960. In My Mother India, Saund, writing in response to Katherine Mayo's Mother India, wrote the work to highlight what he saw as the greatness of Indian civilization, yet also sought to highlight ongoing social ills - including the caste system. He also refers to his Indian origins in his autobiography, Congressman from India. While he refers to himself as a Hindu in several passages, he was referring to the racial term and not the religious term. It's therefore critical to highlight both his identity as the first Indian Member of Congress and simultaneously the first Sikh Congressman. The books can be accessed at: <a href="http://saund.org/dalipsaund/mmi/mmi.html">http://saund.org/dalipsaund/mmi/mmi.html</a> and <a href="http://saund.org/dalipsaund/cfi/cfi.html">http://saund.org/dalipsaund/cfi/cfi.html</a> .	They learn about the contributions of immigrants to California and United States history, such as Dalip Singh Saund, an Indian Sikh immigrant whose election represented a number of historic firsts -- first Asian American, first Indian American, and first Sikh American to serve in the United States Congress.
1197	first Asian American to serve in the United States Congress.		
<b>Grades 6-8</b>			
Line Number	Passage	Comment	Suggested Rewording
638	In this unit students learn about ancient societies in India. The earliest urban		
639	civilization, known as Harappan civilization after one of its cities, was centered in		
640	the Indus River valley, though its cultural style spread widely from present-day	Many historians now acknowledge the Saraswati River (dried up around 2000 BCE) as another river that was part of the Harappan civilization.	was centered in the Indus River valley and what was known as the Saraswati River, though its cultural style...
641	Afghanistan to west central India. Teachers may guide students in setting this		
642	region in comparative perspective with Mesopotamia and Egypt. The Indus River		
643	and its tributaries flow from the Himalaya mountains. It then travels southward		
644	across the plain called the Punjab and finally fans out to form the alluvial delta of		
645	Sind before emptying into the Arabian Sea. The spring flow of the Indus was		
646	fairly predictable, but excessive summer floods could still drown whole cities. On		
647	the other hand, the valley soil was not only rich but extended over about 250,000		
648	square miles, twice the arable land area of Mesopotamia or the Nile Valley.		
649	In the Indus River region, dense farming populations and urban centers		
650	developed a few centuries later than in Mesopotamia and Egypt. Harappan		
651	civilization attained its zenith between about 2600 and 1900 BCE. Teachers may		
652	inform students that no one knew of the existence of this urban society until the		
653	1920s, when archaeological work started. Digs have revealed that several Indus	replace with Harappan	Digs have revealed that several Harappan cities
654	cities, including Harappa and Mohenjo-daro, had streets laid out in grids, large		
655	brick platforms, well-engineered sewers, and a written script (which has not been		
656	deciphered). Archaeologists have also turned up evidence of active commercial		
657	exchange between the Indus River region and Mesopotamia by way of the	Insert Saraswati	Indus and Saraswati river regions
658	Arabian Sea and Persian Gulf.		
659	Harappan civilization steadily declined after 1900 BCE, perhaps owing to	This conforms to archaeologists confirming the presence of the Saraswati River and its drying up around 2000 BCE	Harappan civilization steadily declined after 1900 BCE, perhaps owing to ecological factors such as salt buildup in the soil and persistent drought, including the drying up of the Saraswati River around 2000 BCE.
660	ecological factors such as salt buildup in the soil and persistent drought. Indian		
661	history then entered the Vedic period (ca. 1500-500 BCE), an era named for the		
662	Vedas, a group of political and religious texts written in Sanskrit. In this period, a	The Vedas were part of an oral tradition. Writing of the Vedas did not occur until much later than the period being discussed.	Vedas, a group of political and religious Sanskrit texts passed on for generations through a complex, oral tradition.

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663	group known historically as Indo-Aryans (also Aryans) came to control much of		
664	India. Most scholars argue on the basis of linguistic and archaeological evidence		
665	that people speaking languages in the large Indo-European family entered India	Most implies almost all, when the scholarly community is more evenly divided. While the majority do accept some form of Indo-Aryan migration, there is also a significant number of scholars who argue against the view (see Edwin Bryant, Nalini Rao, etc.) It may be helpful to name both theories outright so that remaining content can be more easily qualified.	Many scholars argue on the basis of linguistic and archaeological evidence that people speaking languages in the large Indo-European family entered India from Central Eurasia in the second millennium BCE. This theory is often referred to as the Aryan Migration theory.
666	from Central Eurasia in the second millennium BCE; others have argued against		
667	this view. The languages of the Aryans were ancestral to such modern South	Others who argue against this view have also cited archaeological evidence and scientific evidence such as DNA; Also see comment for line 33 and replace Aryan's with "Indic peoples."	Others have argued against this view, also citing linguistic, archaeological and genetic evidence. This view is often referred to as the Out of India or Indigenous or Indian Urheimat Theory. Replace "Aryan" with "Indic peoples"
668	Asian tongues as Hindi. These newcomers were most likely animal herders at	The term "newcomers" privilege AIM over OIT, in spite of the scholarly community being more evenly divided, as mentioned earlier. Scholars are also increasingly using the term Indic peoples to describe this group. Textbooks are also beginning to change the terminology as well. See Dunn and Mitchell, Panorama (McGraw Hill, 2014).	"The Indic peoples were most likely..."
669	first. They may have arrived in India in scattered bands, later intermarrying with	Again, AIM is privileged here. Qualifying language should be inserted. Replace "Aryan" to "Indic peoples" to conform with line 33.	"Those scholars who ascribe to the Aryan Migration Theory, believe that the Indic peoples arrived in India in...."
670	the older populations. Students consider how the diffusion and distribution of		
671	languages illuminates human migrations in the distant past.		
672	In the Vedic period, new commercial towns arose along the Ganges, India's		
673	second great river system. In this era, Brahmanism emerged as a belief system	Brahmanism is not a term most theologians use to describe early Hinduism. Moreover, this statement presupposes Indo-Aryans as fact. Any references to "Aryan" should be replaced with "Indic peoples" as explained in the comment for line 33.	In this era, Vedic Hinduism emerged as a belief system combining the beliefs of numerous groups, tied together by the authority of the Vedas and other scriptures of that period.
674	that combined Indo-Aryan beliefs with those of older populations. Brahmins, that		
675	is, priestly families who claimed Indo-Aryan ancestry, assumed authority over	The statement "claimed Indo-Aryan ancestry" implies that the Aryans were a separate people or race, when Arya in the context of the Vedas was a reference or title, meaning "noble one." Moreover, the use of the term "assumed authority" implies a deliberate take over or power struggle over religious life, as opposed to roles that arose in response to the needs of a particular society. Also see rationale provided for lines 667-668.	Strike, "priestly families who claimed Indo-Aryan ancestry"
676	complex devotional rituals. The brahmin class expounded the idea of the	The brahmin class was not solely responsible for this development.	Hindu scriptures from this time expounded upon the idea of the oneness of all beings...
677	oneness of all living things and of Brahman as the divine principle of being.		
678	Indians also venerated thousands of deities, for example, Vishnu, preserver of		
679	the world, and Shiva, creator and destroyer of the world. These gods could be	Shiva isn't the "Creator." While adding "Brahma" when discussing Brahman might confusing, for the sake of accuracy, it should be reworded.	Indians also venerated numbers of deities. For example in what is referred to as the Hindu trinity, Brahma represents a creative force, Vishnu, as the preserver, and Shiva, the dissolution and recreation. These gods were seen as different aspects of Brahman.
680	seen as aspects of Brahman. Brahmanism gradually built up a rich body of	Brahmanism is not a term most theologians use to describe early Hinduism. Most agree that early Hinduism was markedly different from the Hinduism that developed in response to the rise of Buddhism and Jainism, and later Islam, but the core emphasis on the oneness of all beings has been consistent throughout Hindu philosophy. Strike the term Brahmanism.	Early Hinduism gradually built up a rich body of teachings, notably the Upanishads, the Puranas, and various regional scriptural guides that joined the Vedas to lay the foundation for Hinduism's development over the century. Many of these texts guided various intellectual traditions within Hinduism as well as devotional ones, most notably the Bhakti movement.
681	spiritual and moral teachings that formed the foundation of Hinduism. Students		
682	may read excerpts from texts that set forth these ideas, including the Upanishads		
683	and, later, the Bhagavad Gita. Students also learn about some of this belief		

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684	system's core concepts, notably karma, reincarnation, and dharma (personal	Dharma is far more than personal duty and should be explained further. Moreover, simply instructing to learn about "dharma" without explanation of what dharma may entail, such as "duty" towards truth, moderation, non-harming, selfless service, non-greediness, etc., leaves student with a sterile and incomplete understanding to the moral teachings of Hinduism. Moksha should be included amongst core concepts.	dharma (mode of conduct for spiritual advancement) includes values such as truth, moderation, non-harming, selfless service, certain rites, self-awareness, etc.)
685	duty).		
686	As in all early civilizations, Indian society witnessed the development of a	This statement notes the development of a social system -- thus of jatis. Varnas refers to a different concept.	As in all early civilizations, Indian society witnessed the development of social classifications. In India, two different systems existed -- one described in scripture and one which developed in society. The first, called the varnas, were based on the Vedic ideal of society being classified by temperament and described in scripture. The four varnas were the Brahmins (priests), Kshatriyas (warriors), Vaisyas (merchants), and Sudras (laborers). A different social system called the jatis, based on one's occupation, also developed in ancient Indian society. Overtime, the jati system was associated to and conflated with the scriptural concept of varna and became complex, formal, and even hierarchical.
687	system of social classes. The main social categories, known as varnas, were		
688	priests; warriors; farmers, artisans, and merchants; dependent laborers; and, by		
689	500 CE or earlier, dalits, or "untouchables." This class system became distinctive	"or earlier" adds unnecessary ambiguity--how much earlier?	by 500 CE, ... or say "(at the latest) 500 CE, ...
690	over the centuries for being especially complex and formal, involving numerous	The term Dalits is a political term, and untouchables were not part of Hindu varnas. While untouchability became a part of Indian social structure (jati) during the common era, the development of the rigidity and hierarchal nature of caste took many more centuries to develop. We urge the CDE to consult the works of scholars such as Ramdas Lamb and Graham Schweig on the issue of caste development in India.	REMOVE "numerous" REPLACE WITH "... involving prohibitions..."
691	prohibitions that kept groups ritually separated from one another. Because these	It's a bit confusing to say "ritually separated". Instead, name the specific prohibitions: interdining and intermarriage	primarily on eating with or marrying members of another group. Because these divisions prevented intermarriage and thus mixing of the groups, scholars have...
692	divisions became particularly rigid, scholars have classified the hierarchy as a		
693	caste system.		
694	Buddhism emerged in the sixth century BCE in the life and moral teachings of		
695	Siddhartha Gautama, or the Buddha. Through the story of his life, his Hindu		
696	background, and his search for enlightenment, students may learn about		
697	Buddhism's fundamental ideas: unselfishness; compassion for suffering;		
698	tolerance; and the prohibition of killing, lying, stealing, and gossiping. The		
699	influence of Buddhism in India waned in the later first millennium CE as the		
700	Hindu tradition experienced a resurgence. Buddhist monks, nuns, and		
701	merchants, however, carried their religion to Sri Lanka (Ceylon), Central Asia,		
702	China, and Southeast Asia. In India, Jainism, a religion that encouraged the idea of		
703	ahimsa, or nonviolence, paralleled the rise of Buddhism. It has continued to		
704	play a role in modern India, notably in Mohandas Gandhi's ideas of nonviolent		
705	disobedience.		
706	In the late fourth century BCE India moved toward unification owing to the		
707	conquests of the warlord Chandragupta Maurya. Teachers may note that the		
708	Maurya dynasty (321-184 BCE) was contemporary with the Hellenistic kingdoms		
709	to the west and had diplomatic and commercial relations with them. The Maurya		
710	empire reached its peak under the rule of Ashoka (268-232), who unified nearly		
711	all of India. Unlike most other ancient rulers, he aimed to govern on the basis of		
712	moral and ethical principles. Grounding his approach in the teachings of		

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713	Buddhism, he instructed his subjects to commit themselves to nonviolence,		
714	family harmony, and tolerance.		
715	The Maurya empire broke up in the early second century BCE, but the		
716	monarchs of the Gupta state reunified much of the subcontinent in the fourth		
717	century CE. The Gupta dynasty (280-550 CE) presided over a rich period of		
718	scientific development, including development of a base-ten numerical system		
719	that incorporated positional notation and the concept of zero. Students should		
720	also learn about other enduring contributions of ancient Indian civilization,		
721	including agriculture (cotton and cane sugar), architecture, metallurgy, collections of parables, and games (chess).		
972	<b>6.5 Students analyze the geographic, political, economic, religious, and</b>		
973	<b>social structures of the early civilizations of India.</b>		
974	1. Locate and describe the major river system and discuss the physical		
975	setting that sup-ported the rise of this civilization.		
976	2. Discuss the significance of the Aryan invasions.	The Aryan Invasions are no longer considered an acceptable theor	<a href="#">Discuss the origins of ancient Indian civilization</a>
977	3. Explain the major beliefs and practices of Brahmanism in India and how	Strike Brahmanism	<a href="#">Explain the major beliefs of early Hinduism and how they evol</a>
978	they evolved into early Hinduism.		
979	4. Outline the social structure of the caste system.	This doesn't fit into the timeline of what you are teaching in the sect	<a href="#">Discuss the social classification systems in ancient India and</a>
980	5. Know the life and moral teachings of Buddha and how Buddhism spread		
981	in India, Ceylon, and Central Asia.		
982	6. Describe the growth of the Maurya empire and the political and moral		
983	achievements of the emperor Asoka.		
984	7. Discuss important aesthetic and intellectual traditions (e.g., Sanskrit		
985	literature, including the Bhagavad Gita; medicine; metallurgy; and		
986	mathematics, including Hindu-Arabic numerals and the zero).		
1268	In Baghdad and other Muslim-ruled cities, Muslim, Christian, and Jewish		
1269	scholars collaborated to study ancient Greek, Persian, and Indian writings,		
1270	forging and widely disseminating a more advanced synthesis of philosophical,		
1271	scientific, mathematical, geographic, artistic, medical, and literary knowledge.		
1272	Students may investigate the work of al-Khwarizmi, a Persian mathematician of		
1273	the ninth century, who applied the base-ten numerical system pioneered in India		
1274	to the study of algebra, a word derived from the Arabic al-jabr, meaning		
1275	“restoration.” Muslim civilization became notably cosmopolitan, as merchants and		
1276	scholars founded new communities and won converts from sub-Saharan Africa		
1277	and east to the Indian subcontinent to Southeast Asia. Conversion slowed in	Muslim rule had previously expanded in the Indian subcontinent through conversions and military conquests (Content Standard 7.2.4), but it is not included here and presents only a partial picture of its spread throughtout Southeast Asia. The 14th century conqueror Timur (Tamerlane) boasted of his sacking of Delhi and killing of thousands of Hindus in his own words. This is noted in textbooks such as Craig Lockard's Societies, Networks, and Transitions (Cengage, 2014).	ADD: Islam also spread through the Indian subcontinent because of conversions resulting from military conquests.

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1278	India with the emergence of Sikhism in 1469.	Muslim rule had previously expanded in the Indian subcontinent through conversions and military conquests (Content Standard 7.2.4). Though forcible conversions were still prevalent during the Mughal era, they slowed due to multiple factors, including the Hindu Bhakti movement, the emergence of Sikhism, and subsequently with the relaxation of the jizya policies under Akbar's rule. It would therefore be more accurate and provide greater historical context to note these other factors in addition to the emergence of Sikhism in 1469.	REPLACE WITH: Conversion slowed in the Indian subcontinent with the rise of Sikhism in northern India and the Hindu Bhakti movement, as well as a relaxation of the jizya (tax on non-Muslims) during Akbar's rule.
1690	Religious enthusiasm and challenge to orthodoxy in the early modern period		
1691	was not unique to Europe. In South Asia Sikhism arose as a new religion		
1692	founded by Guru Nanak, a social reformer who challenged the authority of the	Greater context about the time period and rise in popularity of "Bha	Prior to the Sikhism sentence, INSERT: "In India, the Bhakti movement within Hinduism, which placed emphasis on a personal and loving relationship with God, equality of all people, universal brotherhood, and the need for purity of heart and selfless service grew more popular. Influential Bhakti saints included Meera Bai (devotee of Krishna) and Ramananda (devotee of Rama). Many Bhakti saints criticized existing religious authority, what they saw as an excessive focus on rituals, as well as the artificial social boundaries and injustices created by the Indian caste (jati) system."

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		<p>The Bhakti Movement, which started in southern India during the latter part of the 1st century CE, spread throughout India by the 12th-18th centuries. The movement, generally liberal, and at times, reformist, transformed religious life in India in many ways and simplified religious concepts in a manner that was accessible to the masses. Through devotional storytelling, poetry, music, art, and literature, Bhakti saints emphasized a personal and loving relationship with God, equality of all people, universal brotherhood, and the need for purity of heart and selfless service. Many of them criticized existing religious authority, what they saw as an excessive fixation on rituals, as well as the artificial social boundaries and injustices created by the Indian caste (jati) system. Sikhism emerged within the historical milieu of the Bhakti movement. For more information, see Vasudha Narayan's "Brimming with Bhakti, Embodiments of Shakti" in Arvind Sharma and Katherine Young's <i>Feminism and World Religions</i> (SUNY Press, 1999), Gurinder Singh Mann's <i>The Making of Sikh Scripture</i> (Oxford University Press, 2006), Mann and Jack Hawley's "Mirabai at the Court of Guru Gobind Singh" in Thomas de Bruijn and Allison Busch's <i>Culture and Circulation</i> (Brill, 2013), and Hamid Hussain's <i>Sufism and Bhakti Movement: Eternal Relevance</i> (Manak, 2007).</p> <p>In the absence of a discussion of the Bhakti Movement and its influence in India and because of an obvious connotation between "Brahmin" and Hinduism, the use of the phrase, "authority of the Brahmin" unnecessarily juxtaposes the birth of one religion, Sikhism, in opposition to another -- in this case, Hinduism as a whole. In other words, the current presentation of the birth of Sikhism might be analogized to presenting the birth of Christianity by only referencing any critique Jesus may have had regarding the religious and/or social practices of 1st century Jews, rather than emphasizing his actual teachings.</p> <p>Consequently, the text depicts the new faith of Sikhism as an improvement upon Hinduism, thereby portraying Hindus as inferior, in contravention of the Education Code and Standards for Evaluating Instructional Materials for Social Content, as noted above.</p> <p>By simply replacing the terms "authority of the Brahmin" with "established religious authority," the point that Guru Nanak opposed the excesses of the existing religious authority can be made, without inadvertently implying that an entire religion was opposed.</p>	Sikhism arose as a new religion founded by Guru Nanak, a social reformer who challenged established religious authority and political structures.
1693	Brahmin and the power of the Mughal empire. Students may learn about the Sikh		
1694	Scripture (Guru Granth Sahib), articles of faith, turban, and Sikh history. The		
1695	three basic principles of Sikhism are honest living, sharing with the needy, and		
1695	praying to the same and one God.		
2367	<b>The Rise of Industrial America: 1877–1914</b>		
2368	The period from the end of Reconstruction to World War I transformed the		
2369	nation. This complex period was marked by the settling of the trans-Mississippi		
2370	West, the expansion and concentration of basic industries, the establishment of		
2371	national transportation networks and new maritime routes, a human tidal wave of		
2372	immigration from southern and eastern Europe, growth in the number and size of		
2373	cities, accumulation of great fortunes by a small number of entrepreneurs, the		
2374	rise of organized labor, and increased American involvement in foreign affairs		
2375	(for example, through the completion of the Panama Canal). The Gold Rush in		
2376	California and agricultural labor in Hawaii spurred Chinese, Korean, Japanese,		

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		For the sake of conformity among Asian American nationalities, we would urge inclusion of region/nation of immigration. This is consistent with textbooks and the terminology used by national Asian American organizations such as the National Council of Asian Pacific Americans, Asian American Legal Defense Legal Defense and Education Fund, Asian American Journalists Association, Association for Asian American Studies and the National Asian Pacific American Bar Association, to name a few. Mentioning that the majority of Indian immigrants were Sikh would allow for the mention of Sikhs as an integral part of California's history.	
2377	Filipino, Hindu and Sikh immigration to the United States. Eventually the		REPLACE WITH: "...Filipino, and Indian (the majority of whom were Sikh, with smaller numbers of Hindus and Muslims) immigration to the United States."
2378	Chinese Exclusion Act (1882) and the Immigration Act of 1917 greatly limited		
2379	Asian entry to the United States. California built the immigration station at Angel		
2380	Island to facilitate the process of Asian admissions.		